The Unitarian Calendar

There are in this loud stunning tide
  Of human care and crime,
With whom the melodies abide
  Of the everlasting chime,

Who carry music in their heart
  Through dusky lane and wrangling mart,
Plying their daily toil with busier feet,
  Because their secret souls a holier strain repeat.

—KEBLE.

Vol. 5 JANUARY — 1913 No. 5

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

President, Rev. William I. Lawrance.

Treasurer, Mr. Sanford Bates.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer. Mrs. Lucia Clapp Noyes 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M.T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

Vol. 5. JANUARY, 1913 No. 5

HIDDEN RESOURCES

REV. HOWARD N. BROWN

Of King's Chapel, Boston, Mass.

All men, to greater or less extent, have feelings and habits of action of which they can give no reasonable account. The life within them manifests itself in that fashion,—that is all they know about it. As judged by their understanding, the feeling may be positively unreasonable, and yet they may be no more able to crush it out of their minds than, by an act of will, they can stop the beating of their hearts.

Generally speaking, the greatest features of human life have been developed before the reasoning powers were in command. Explanations have come, not before, but after the event. Rousseau talked of a "social contract" lying at the basis of society; as if there had been a time when men planned out a social existence, and agreed to put the plan in practice. But in point of fact, they simply grew into a society, without having much definite idea what was before them; and the reasonableness of their course is the afterthought of succeeding generations. So also of moral customs and traditions. Why a thing that he holds to be right is right, it would still puzzle the average man, in most cases, to say. Simply that is how it appears in his eyes. Hard indeed would it have fared with the world, if it had been obliged to wait for the advent of the ingenious Mr. Bentham, or Mr. Hobbs, to evpound a theory of morals, before it could develop a conscience. For ages and ages there was not

the least approach to a moral philosophy, and yet during all that time men had a moral sense, in many respects as keen as yours or mine. The life within them has put forth these qualities and attributes as naturally, and, to large extent, as unconsciously as a tree puts forth its leaves and blossoms.

Modern psychology tells us that there are great deeps of our being that do not lie within reach or range of our ordinary consciousness. Experiments made with patients in the hypnotic sleep seem to show that the interior of our mind is much like a darkened room, with one faint light to illumine a small section of its shadows. The light is, for the most part, fairly stationary. But move it about, ever so little, and things whose existence was before unsuspected suddenly leap out of the darkness. Or, let some unusual breath fan the light into a brighter flame, and a wide new circle of mental appearances is straightway revealed. Any unusual stimulus may act upon us like the sudden flaring of the candle in that darkened room. Every man, it is said, is once in his life an orator. The rod of some great occasion smites him, as Moses smote the rock in the desert, and a torrent of words rushes forth which he had never dreamed was in his heart. There is a vast deal more in us all than our every-day life reveals. There are poets and heroes, statesmen and saints, locked up in the breasts of men, silent and dumb, save for some half articulate sounds that come from them, like one stirring in his sleep.

Let anger walk hanging down the head; let malice go manacled, and envy fettered after thee. Behold within thee the long train of thy trophies.

—*Sir Thomas Browne.*

In the early ages of Christianity, there was little care taken to analyze character. One momentous question was heard over the whole world,—Dost thou believe in the Lord with all thine heart? There was but one division among men,——the great unatonable division between the disciple and adversary. The love of Christ was all, and in all; and in proportion to the nearness of their memory of His person and teaching, men understood the infinity of the requirements of the moral law, and the manner in which it alone could be fulfilled. The early Christians felt that virtue, like sin, was a subtle, universal thing, entering into every act and thought, appearing outwardly in ten thousand diverse ways, diverse according to the separate framework of every heart in which it dwelt; but one and the same always in its proceeding from the love of God, as sin is one and the same in proceeding from hatred of God. And in their pure, early and practical piety, they saw there was no need for codes of morality, or systems of metaphysics. Their virtue comprehended everything, entered into everything; it was too vast and too spiritual to be defined; but there was no need of its definition. For through faith, working by love, they knew that all human excellence would be developed in due order; but that, without faith, neither reason could define, nor effort reach, the lowest phase of Christian virtue. And therefore, when any of the Apostles have occasion to describe or enumerate any forms of vice or virtue by name, there is no attempt at system in their words. They use them hurriedly and energetically, heaping the thoughts one upon another, in order as far as possible to fill the reader's mind with a sense of the infinity both of crime and of righteousness. —*John Ruskin.*

THE DIVINE ESTIMATE

THOMAS STARR KING

Whatever our trial be,—poverty, sickness, hostile social circumstances, misappreciation by others, loss of friends, the approach of death,—let us ask ourselves how it would seem, what different aspect it would wear, what uses it might serve, how much easier it might be borne, if we were conscious of being nearer to God, if we had faith in Providence, if we felt the presence of a filial spirit that nothing could break? This question will reveal to us the Divine estimate of what seems at first our hard condition. And if we see and feel that our lot would be immeasurably different if we had such faith and a will in harmony with God's, then we see the Divine conditions under which our spiritual life is to be wrought into strength. For we may be sure that if we refuse our faith and allegiance now, we must make them in the future under no easier terms. God does not lower the laws to suit our deliberate weakness.

And let us remember, too, that until we make that consecration, that act of faith, all life will be a trial; there will be no perennial happiness distilled for us; we cannot know inwardly the love of God, because we will not graft our life upon it; we cannot be conscious of the liberty of sonship.

Be not unacquainted with the particular dangers and weaknesses of thine own heart, that when thou knowest where the wall is weakest, thou mayest there make the best defence.

—*Richard Baxter.*

YOUR OPPORTUNITY

REV. A. L. WEATHERLY

Of All Souls' Church, Lincoln, Neb.

In the Universe the Law of Change is inevitable. Whether we will or not, we are rushed through space at lightning speed. The stars move in their courses. Suns flame and die away. The earth cools—hardens—plants grow and die. Man does not escape the eternal law. Even the social order obeys it. Civilizations come and go. Races appear and disappear. Institutions are strong today and are dying tomorrow. Creeds, philosophies, theories, come and go.

When change in the social order means larger opportunity for a fuller life, men call it Progress. The poet, the seer, the man of sympathetic insight, discerns the lines of change which men interpret as progress. The unwise man, the one of narrow vision, sits down on his little spot and vainly imagines that he is holding down the lid of the Universe. All he can do is to cause a little explosion. The eternal law casts him aside as a bit of chaff. If many men join him, they may bottle up enough energy to cause a real cataclysm. Then the wise and unwise, the stupid and the innocent, suffer. When the dust clears away, men wonder who dared touch the Ark of the Covenant, who in his puny vanity sought to stay the hand of God?

Religion for the modern man is the sympathetic interpretation of and co-operation with this eternal law of the Universe. Men of broad vision know that they must let go their tenacious hold upon the past in order to enter the future. It requires courage, fortitude and patience to enter the Unknown, but this is a task that calls for the noblest and best in us. It is a challenge to brave men and women. They must cast their fears aside and with undaunted faith choose to

be fellow workers with God. This means their creeds and traditions, even institutions, no longer can support the faith. Faith is of and in the Future. Men and women of the Liberal Faith, can you not hear the voice of God calling, calling on you to be in the front rank of every social, industrial and political reform as well as theological? Sorrowing mothers, weeping children, the dumb poverty of the submerged, the aspirations of those upon whom the door of opportunity is closed, the sordid life of the ignorant, all are calling to you to serve, to serve God and Man. Who dare deny the call?

Such was the boy——but for the growing youth
What soul was his, when, from the naked top
Of some bold headland, he beheld the sun
Rise up, and bathe the world in light! He looked—
Ocean and earth, the solid frame of earth
And ocean's liquid mass, in gladness lay
Beneath him. Far and wide the clouds were touched,
And in their silent faces could he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle: sensation, soul, and form
All melted into him; they swallowed up
His animal being; in them did he live
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love.

—*Wordsworth.*

TWO CLASSES IN RELIGIOUS LIFE

REV. CHARLES F. DOLE

Of the First Congregational Society, Jamaica Plain, Mass.

The history of religion has been characterized broadly by the lives of two classes of men. With one very large class religion has always been, in the main, the performance of certain outward observances and the obedient acceptance, after the fashion of soldiers, of rules, rites, formulas, or creeds. These external things are assumed to have been handed down from ancient times and from some higher authority. To most men in all times their religion has thus been something received at second hand. The cardinal fact of religion—the existence of God—has been taken on the testimony of others, by tradition, or from a sacred book.

There has been another small class, however, to whom religion has come in the form of actual and direct experience. As Michelangelo saw Beauty at first hand and worked out his own conceptions of art directly from Nature, so these religious souls have seen and felt the reality of God; they have made trial for themselves of the simple conditions through which men become citizens of the spiritual realm. The Hebrew prophets were men of this class, as distinguished not only from the priests, but from the multitudes governed by priestcraft. To Hosea and Isaiah there was a sublime moral order, a divine presence, a surrender of the human will and its selfishness; the response and support, as it were, of the Heart and the Will of the Universe. Christianity was an assertion of this fact of the present God in the face of the Pharisees, whose God and religion were got at second hand. "Blessed are the pure in heart," says Jesus, speaking out of his own spiritual experience; "for they shall see God." "The kingdom of God

is within you," he teaches. The essence of all worship and prayer with him is to say from the heart, "Thy kingdom come; Thy will be done." To do good, and especially to love, is to be one with God.

In every age men have appeared whose lives have been the simple expression of their ideas. St. Augustine, Thomas à Kempis, Eckhart and Tauler, St. Theresa, Molinos, and Francis de Sales, are only the more shining names marking this little golden thread of spiritual life. Had you asked these men why they believed in God, they would have said that the fact of God is the most real and present object of consciousness. The air which they breathed, invisible likewise, was not more real to their bodies than the spiritual presence every moment sustaining their minds and hearts.

CHRISTIAN UNITY

DR. CHARLES W. ELIOT

Our forefathers in this Unitarian faith taught invariably that the test of a human being's value was to be found in his character, in the combined character; and they also taught that a man was to be estimated by his fellowmen solely on the ground of his good works and of the service that he rendered to his fellows. Now, just that is the new religion. You know that when the name "Unitarian" was first used in this country, it meant simply that the people so named denied the Trinity. Now this was a name extremely unwelcome to the greater part of the Unitarians of the first third of the last century. I remember well that Professor Andrews Norton, who published a famous treatise on the Evidences, and ventured, all alone, to make a new translation of the Gospels, could not endure to be called a Uni-

tarian; and now the time is perhaps coming when we shall seek some more descriptive name. The name is true so far as it goes, but it does not go nearly far enough. It does not cover the thought, the purpose of the people who are so designated; it does not describe in fact the real quality of our religion.

A thousand indications show that an immense diffusion of our faith has taken place in the United States already. I heard not long ago of a dinner table in another city, round which sat a group of men, all of them engaged in the public service. The host asked to what denominations his guests belonged, and it turned out that there were four denominations represented around the table; and the host followed the first inquiry with the request that each one should state briefly what he thought about religion. So that question was answered round the table; and then the host turned to a guest who was a Unitarian, and said to him. "There, you see, we are all of us sensible men of the modern sort." He meant that there was around that table a real unity of opinion and practice, a common acceptance of this very religion which I have spoken of as the new religion. They all belonged to that church. Is not this a hopeful thing for us all to think of, the real diffusion on throughout this country of opinions which some of us inherited and others of us have wrought out from our own experience? And is it not a very encouraging sign of the times that co-operative effort among Christians of many denominations is so much more common and so much more effectual than it used to be?

Who hath a greater combat than he that laboreth to overcome himself?

—*Thomas à Kempis.*

THE ELOQUENT STRANGER

IV.

Once upon a time there lived a fine old gentleman in a little village on the shores of a charming lake. His small house stood in the midst of a garden which he had tended for many years. There were large trees in it now and many a rare shrub and flowering vine. On any bright morning at sunrise one could see him working amongst his plants, training them into wonderful shapes and combinations of color.

The interior of his lititle house was especially attractive. Much of its furniture was antique and beautiful, as if it had been handed down to him from a long line of distinguished ancestors. There were portraits on the walls and sometimes he would stop and gaze upon them lovingly as if he were holding rapturous communion with the souls they represented.

In one corner of the parlor stood a spinet. It had carved legs and was richly ornamented with gold. Its keys were worn, showing long and diligent service, and the old man used to sit with bowed head beside it as if he were listening to the music that some vanished hands were drawing from its ancient strings.

But the most interesting thing about him was his religious belief. He believed and taught that all men were brothers and that God was their Father. He insisted that no one had a right to interfere with the freedom of others. He told those about him that when God wanted to act or speak he often did it through his children so that, therefore, our thoughts and impulses ought to be considered divine. He believed in brotherly love and said that the Christian law of returning good for evil was the highest rule of life.

One day, when the old man sat musing under

one of the large trees which his own hands had planted, a stranger entered the garden and began picking some rare roses of which the old man was particularly fond. "Ah," thought he, "this stranger admires these gorgeous blossoms and must wish them for some sick friend, or to lay upon the grave of some loved one. I will say nothing."

But the stranger, after he had gazed upon the flowers for a moment, threw them away. This troubled the old man, and when the intruder began to pull up and break down the shrubs and vines all about, the owner arose and invited him into the house, thinking thus to divert his attention and save his garden.

For a little while they sat in the parlor and talked pleasantly about duty and equal rights and individual freedom and the fatherhood of God and about brotherly love. And they agreed concerning all these things.

While they were thus conversing the stranger pointed with his walking stick at a beautiful vase and, incidentally, knocked it from its bracket and broke it into a hundred pieces.

The old gentleman gave a cry of pain, but as it was past repair he said nothing. The stranger began walking about the room. He was good looking and had the gift of eloquence and was very persuasive. But as he dilated upon the freedom of the individual he became demonstrative and ran his stick through a fine old painting that hung upon the wall. It was like a knife thrust into the heart of the old man and he began timidly to remonstrate.

"Tut, tut," said the eloquent stranger, "do you not teach that every man is a free agent, that his thoughts and impulses are divine? Do you not yourself say that no man should interfere with the freedom of others? What a farce would be your teachings about brotherly love if,

at this late day, you should remonstrate with me? On what other condition did I accept your invitation to come into your house, but to think as I pleased and do as I liked in this place that you call 'liberty hall.' Of all persons in the world you are the last one to interfere with my freedom of speech or action. This furniture of yours is all old and old-fashioned. You are not up to date. How on earth do you expect the world to progress so long as you tolerate this old rubbish?"

And thereupon he swung his cane and smashed an ancestral clock into pieces.

The old man was quite beside himself. He realized the truth of all that the stranger said, and yet somehow he felt that there ought to be some way to prevent him from demolishing the harmless things he loved.

Just then his visitor walked over to the spinet that stood in the corner. With rude fingers he struck the keyboard. That sound seemed to the old man like a cry from the grave. What the exact psychological process was that took place within the old man at that moment no mortal ever knew, for as the stranger lifted his stick to ruin the humble and elegant little instrument the ancient individual seemed to acquire the strength of seven young men. He sprang forward and caught the man at two points and marched him out of the room and down the back walk. As he did so the stranger struggled and protested and eloquently reproached him for not practicing the law of freedom, non-resistance and brotherly love which he had been preaching for many years.

But his protestations were all in vain; down the walk he went in the iron grasp of the infuriated old man. They reached the side of the beautiful lake and before he knew it the stranger went, eloquence and all, headlong into the water.

The old man stood and watched the place until he last bubble arose. Then he turned towards he little house and murmured softly, "I still believe in brotherly love, but I perceive that one cannot work it alone."

UNITARIAN HYMN

Thou Lord of Hosts, whose guiding hand
Has brought us here, before thy face.—
Our spirits wait for thy command,
Our silent hearts implore thy peace.

Those spirits lay their noblest powers,
As offerings, on thy holy shrine:
Thine was the strength that nourished ours:
The soldiers of the cross are thine.

While watching on our arms at night,
We saw thine angels 'round us move;
We heard thy call, we felt thy light,
And followed trusting to thy love.

Send us where'er thou wilt, O Lord!
Through rugged toil and wearying fight:
Thy conquering love shall be our sword,
And faith in thee our truest might.

Send down thy constant aid, we pray;
Be thy pure angels with us still;
Thy truth,—be that our firmest stay;
Our only rest, to do thy will.

—*O. B. Frothingham,* 1847.

"O," SAID I

GEORGE E. MACILWAIN

Of the First Unitarian Church, Toledo, Ohio.

"Beginning with that scripture, Philip preached unto him Jesus."

"O," said I, to the neatly gloved and interesting woman who sat next me on the street car and who had smiled benevolently at me as she said that she thought I must be the new minister and who said, pointing at an attractive youngster of seven: "This is my little boy." "O," said I, "have you children? I am sure I have not seen the name on the Sunday school roll."

"No," said she, with a college-bred smile, "No! Robert went there a few Sundays a year or so ago" (Robert was then six you see), "and he did not like it very well, and I let him stay out, and then some of the neighbors' children asked him to go with them, and now he is going to the ———— Sunday school, and so long as he likes it, I really cannot disturb him."

And Robert heard her say it!

"Madam"—and here follows what I OUGHT to have said to that woman, but what I did not say, because I had not Philip's courage, or because I had too good sense, or because I thought the woman would not understand, or because, thank heaven, I had to get off the car—"Madam, do you realize that what you have just said is one of the most disheartening remarks that I have to listen to? Do you realize what we are about in that Sunday school? Do you realize that we are not trying to amuse Robert, any more than they are in the public schools? That we are not trying to give him simply an assortment of facts? But that we are trying to give him a method of thinking about religion that will save him from tom-foolery when he gets older? And that the next five years of that lad's life are

he years when he can get that method with the fewest tears?"

But I did not say it, and as I left the car the neatly-gloved interesting woman, with the benevolent smile, turned on me, thinking, I daresay, how kind she had been in speaking to the new minister and knowing not at all the discouragement she had given him. For the minister knows some things about the Sunday school that she did not know.

NEWS NOTES

The First Parish of Waltham, Mass., has voted to install an electric light plant, rebuild the organ and enlarge and equip the chapel to the size and convenience of a parish house. It is estimated that the cost of these changes will be about $5,000.

It is interesting to note that the Social Service Conference, held in Channing Hall, on December 4th and 5th, was largely attended, and the conference was a great success. The general subject considered at this conference was the social problem in the suburban churches, and it is planned to hold another conference in the near future to consider the social problem in the country churches.

From the weekly calendar of the New Orleans church we learn that the pastor, Rev. George Kent, has been giving a series of Sunday morning talks on the different phases of religion. The subjects treated were, "Religion in Saving Sacrament," "Religion in Saving Belief," "Religion in Saving Morality," and "Religion in More Abundant Life."

Rev. Herbert Whitney has resigned at Montague, Mass., and accepted a call to Bernardston, and the Rev. R. E. Birks of Deerfield has been called to Montague to succeed Mr. Whitney.

A series of vesper sermons is being conducted at the First Unitarian Church of Baltimore, Md., which will continue through until April. The general subject treated is "The Religious Teaching of Poetry."

Unitarian visitors to Boston will be interested to know that, beginning on January 1st, daily services will be held in King's Chapel,—the ancient and beautiful building which houses the first congregation which became Unitarian in America. The services will be held during the noon hour, for the convenience of those in shops and offices. The organ will be played from 12 to 12:10, the rest of the service beginning at 12:10, and ending promptly at 12:30. There will be a brief address every day except Saturday, when the whole service will consist of organ music. Various ministers of Boston and vicinity, and, when possible, those from a distance, will conduct the worship. The Chapel, as has been the case for several years, will be open every morning from 9 o'clock until the close of the service at 12:30. All visitors to the city will be welcome to inspect the building, to enter it for rest and prayer, and to attend the services.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

THE OPEN SECRET

A Study of Life's Deeper Forces

By JAMES T. BIXBY, Ph.D.,

Author of "THE NEW WORLD AND THE NEW THOUGHT," "THE ETHICS OF EVOLUTION," "RELIGION AND SCIENCE AS ALLIES," ETC.

A searching study of the motive power which lies behind the mechanism of the universe, the Omnipotent and Omniscient Life which is guiding and controlling the world, not by chance or caprice, but in a far better way—by invariable laws. But while the laws of nature are general and cannot be altered to satisfy the wishes of particular persons, yet to a considerable extent the individual has freedom of will so that he need not be dominated by circumstance or environment, but may, if he will, aid in the progress of the world; for the universe is still in the making and to accomplish his divine purpose God depends largely upon man. If the world is to progress as it should, we must go below the surface of material objects and recognize as the all-important thing the Life which is behind all and in all. The author seeks to show the rationality of his belief, not only by positive arguments, but also by refutation of the arguments which have been set forth by prominent philosophers and scientists holding different opinions regarding God and the problem of life.

$1.25 net; by mail, $1.34

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.

Unitarian Churches

Promote

1. **Religion**, as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship**, as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

4. **The Spirit of Sympathy and Service**, as the motive of social welfare, inspired by the gospel of peace on earth and goodwill to men.

5. **The reverent and joyful outlook** upon life here and everywhere.

Entered at Boston Post-office as second-class mail matter